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TABLE OF ALPHABETS

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Transliteration	Great Russian	Ukrainian	Polish
a	а	а	a
			ą (*nasal*)
b	б	б	b
ch	ч	ч	cz
d	д	д	d
dz	дз	дз	dz
dz′ *or* dzy (*soft*)		дз (*soft*)	dź
dzh	дж	дж	dż
e	э (e)	е	e
ē	ē (*sounds* yo)	йо	io
			ę (*nasal*)
f	ф	ф	f
g	г	ґ	g
h	(г)	г	h
i	и	і	i
k	к	к	k
l	л (*hard*)	л (*hard*)	ł
l′ *or* ly	л (*soft*)	л (*soft*)	l
m	м	м	m
n	н	н	n
n′ *or* ny	н (*soft*)	н (*soft*)	ń
o	о	о	o
			ó (*sounds* u)

Transliteration	Great Russian	Ukrainian	Polish
p	п	п	p
r	р	р	r
			rz (*sounds* zh)
s	с	с	s
s′ *or* sy	с (*soft*)	с (*soft*)	ś
sh	ш	ш	sz
shch	щ	щ	szcz
t	т	т	t
ts	ц	ц	c
ts′ *or* tsy		ц (*soft*)	ć
u	у	у	u
v	в	в	w
y *consonant*	й	й	j (i)
y *vowel*	ы	и	y
ya	я	я	ia, ja
ye (*Gt. R.* e)	е	є	ie, je
yi		ї	ji
yu	ю	ю	iu, ju
z	з	з	z
z′ *or* zy	з (*soft*)	з (*soft*)	ź
zh	ж	ж	ż
(′) *represents* ь but has mostly been omitted.	ь	ь	(′)

In Ukrainian soft дз, с, п, з (Polish dź, ś, ć, ź) sound almost dzh, sh, ch, and zh

On the contrary, in Zone 2[1] the absence of trees, the drier climate, the dusty soil, and the isolated farms make the landscape more severe and more similar to the barren table-land of Northern Castile. Only the immensity of the cornfields with their golden ears introduces a lyrical note, vision-like, into this flat and treeless country. The villages of the Steppe are not very picturesque and look mostly like colonies in which the spirit of calculation dominates over the care of beauty. The habitations here are more modern, bigger, and better planned. The thatch here gives place to tiles and to corrugated iron. On the other hand, the poor people, deprived of wood, live in primitive hovels built of clay.

In the extreme north, in the forest region with its sandy soil, the picturesque landscapes gradually disappear to resume the severe and sad monotony of the White Russian country-side.

The Ukrainian is very adaptable to civilization, that is to say to the improvement of everyday life, and very quickly adopts all practical inventions, without any spirit of routine.

The Ukraine is the most literate part of Russia. Even Soviet statistics, which cannot be assumed to be well disposed to the Tsarist regime, show that the percentage of the generation which was of a school age in 1914, which could read and write was, in 1923, 90 per cent in the towns and 73 per cent in the country, which, by the way, is a vigorous reply to the generally accepted opinion that in the pre-war Russian Empire the population stagnated in a condition of utter ignorance.

In the other parts of European Russia the percentage for the same generation was respectively 82 per cent in the towns and 57 per cent in the country-side.

It seems to us opportune to give an idea of the Ukraine

137 361 342 133 181 212 ● 000

1[See category 116, pp. 139-140. --- Analyst]

even harder pressure was applied against the Ukrainian townsmen. 175
In those times the conversion of an Orthodox Ukrainian to Catholicism meant Polonisation. Since the end of the 16th century a large number of the Ukrainian nobility having accepted Catholicism left their Ukrainian nationality. The same pressure led to the Polonisation of a great part of the Ukrainian townsmen.

The neighbourhood of the Tartars was an obstacle to the normal development of Ukraine.

On the territory between Kiev and the Black Sea and the Sea of Azov the stubborn struggle of the Ukrainian nation against the Tartars was carried on for centuries. The Tartars captured people from Ukraine and sold them into slavery in the oriental markets. The last invasion of the Crimean Horde into Ukraine was in 1769.

In spite of this permanent danger from the steppe and under these extremely difficult conditions the Ukrainian nation did not abandon its cultural activity.

Schools, literature, printing, developed in Ukraine. The learned [212]
Arab Paul of Aleppo, who visited Ukraine in 1654, wrote in his memoirs that education was common among the Ukrainian people, and that even the Ukrainian women were literate. Academies had also been founded in Ukraine, and were the models and sources of education for all Greek-Orthodox Slav peoples. Ukrainians studied at the Universities of Italy, France, Germany and other countries.

Against the Tartar hordes, the Ukrainians created an organisation of its own — the Cossack Army. From the middle of the 16th century, the centre of the Ukrainian Cossack Army was in the fortress 'Sich', southward of the Dnieper Cataracts. From this the name of 'Zaporovian Army' arose ('porohy' are the rocks in the Dnieper). The Zaporovian Army performed great deeds in fighting the Tartars. The Ukrainian Cossacks under the leadership of Petro Sahaydachny saved Poland from a terrible Turkish force in the battle of Khotin (Bessarabia), in 1621. [701]

When in 1683 Central Europe was threatened by the Turks, the Ukrainian Cossacks were the force without which the Polish King Jan Sobieski could not dare to begin the decisive battle against the Turks before Vienna.

After the Union of Lublin of 1569, the Polish nobles wanted to take possession of the territory the Ukrainian people had defended against the Tartars. The Polish Government planned to abolish the Ukrainian Cossack Army, and to make the Cossacks serfs of the nobility. The nobility wished to lay their hands on the free peasants of Eastern Ukraine who had not known serfdom. The relations between the Polish Government and the masses of the Ukrainian

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Yekaterinoslav, 5 per cent.; Poltava, 4 per cent.; Taurida, 4 per cent.; Kharkov, 0·5 per cent. only.

Like the Orthodox Church, the Jewish community has its sects. There are two such sects in the Ukraine; and their members exercise a great moral influence, and form a bridge between the Turkish and Jewish populations of the Ukraine. They are called Karaimy and Krymchaki, and live chiefly in the towns of the Taurida and Kherson Governments. They number about 12,000. These people, using mostly Tatar dialects, are supposed to be descendants of Jewish pre-Christian colonies in the Crimea and the Turkic Khazars of the Middle Ages, who were of Jewish faith. The Karaimy disapprove of the Talmud, and base all their beliefs on the Law of Moses. They differ from other Jewish communities in their cleanliness, their absolute honesty in business, and their great sense of social duties. Hence their wealth is evenly distributed in their communities.

(c) *Mohammedans.*—The largest Mohammedan colony is found in the Taurida government (187,940, or 13 per cent.), but their schools are less efficient and their culture is much lower than that of the Mohammedans of the Volga or of Turkestan.

(B) Educational

The last census, taken in 1897,[1] gives the following figures:

Name of Government.	*Total population in 1,000's.*	*No. of literates in 1,000's.*	*Per cent. of literates.*
Podolia . .	3,018	450	14·5
Kharkov . .	2,492	384	15·4
Poltava . .	2,778	446	16·1
Volhynia . .	2,989	493	16·5
Kiev . . .	3,559	598	16·8
Chernigov . .	2,298	402	17·5
Yekaterinoslav .	2,114	433	20·5
Kherson . .	2,734	657	24·1
Taurida . .	1,448	380	26·2
	23,430	4,243	average 18·2

[1] From *The Ukrainian Movement as a Stage in South Russian Separatism*, Shchegolev (Kiev, 1912), p. 364.

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The high percentage of literates in Novorossiya (Kherson, Taurida, and Yekaterinoslav) is due to the presence of German colonists. In ten Great-Russian Governments (Pskov, Penza, Simbirsk, Tambov, Smolensk, Orel, Kaluga, Riazan, Tula, and Nijni Novgorod) there are 16,302,000 inhabitants, of whom 16·9 per cent. can read and write. Since the census of 1897, education in the Ukraine has been rapidly spreading, thanks chiefly to the *zemstvos*, who supported about half the existing schools. In the Government of Poltava the *zemstvos* spent in 1900 as much as 20 per cent. of their income on education. According to the statistics of Yasnopolski, who bases his calculations on the reports of the Central Statistical Committee in Petrograd, and brings his figures down to 1910, the percentage of literates is as follows: Taurida, 38 per cent.; Kherson, 35; Yekaterinoslav, 29; Chernigov, 25; Kiev, 24; Kharkov, 23; Poltava, 23; Volhynia, 23; Podolia, 20.

Within the territories of the nine Governments which form the Ukraine, there are three universities and several higher educational institutions in Odessa, in Kiev, and in Kharkov. The language and administration are Russian, though Kiev has Chairs of Ukrainian Language and History, recently instituted; and they all gather, especially at Kiev, a fair number of Ukrainian scholars. The three university towns form centres round which other schools are grouped. Kiev is the centre for the South-west Territory, i. e. the Governments of Kiev, Podolia, and Volhynia; Odessa is the centre for Novorossiya, i. e. the Governments of Kherson, Taurida, and Yekaterinoslav; and Kharkov is the centre for Malorossiya, i. e. the Governments of Chernigov, Poltava, and Kharkov. On the whole, education is most advanced in Novorossiya, and Odessa has the greatest number of schools (420), secondary and primary. The Government of Kharkov is very poor in schools, though Kharkov itself possesses about 111; next come the Governments of Podolia, Poltava, and Volhynia.

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some of the others studied in mixed Ukrainian-Russian or Ukrainian-Jewish schools, they were "mechanically transferred" after the first four years to classes using Ukrainian.[66]

Zatonski, who replaced Skripnik as Commissar of Education, stated that the Ukrainization of Russian children had taken place in Kharkov and in the Don Basin as well as in Kiev; and he pointed to Krasnolutzki District, where the number of Russian schools had dropped from twenty in 1930 to twelve in 1932.[67] He also declared that in Kherson and Makiivitz there were no Russian elementary schools at all; and that in some places there had been a voluntary Ukrainization of Russian children because the buildings and equipment provided for the Russian schools were greatly inferior to those of the Ukrainian schools.[68] Additional evidence was forthcoming in 1934 and 1935 to show some enforced Ukrainization of Polish children and of those of other minorities, as well as of some of the Russian children; and this situation was denounced as an example of "deliberate nationalist wrecking."[69]

This campaign against over-Ukrainization, however, was not intended to lead to a revival of the Russification policy. Kossior, the secretary of the Central Committee of the Ukrainian Communist Party, was adamant on this point. He explained in 1933 that the results of over-Ukrainization would have to be eliminated because this was demanded by internationalism, "by the brotherly interests of the toilers of all the nationalities in the Ukraine."[70] But, he went on, the Russian nationalists would not be allowed to take advantage of mistakes already committed in order to reverse the policy of Ukrainization; on the contrary, there would be a further drive for "Bolshevik Ukrainization." A similar view was taken in 1934 by Postishev, the assistant secretary of the Central Committee and the official most actively engaged in hunting down the Ukrainian nationalists.[71]

According to the latest available material, the Ukrainization of education has kept pace with the expansion of general education, and a greater proportion of pupils were studying in Ukrainian schools in 1937 than in 1927. By 1937 the general schools embraced 5,364,800 children as compared with 1,678,100 in 1913 — an increase of 319 percent over the pre-War year; and whereas twenty-two of every thousand people attended elementary school in the Kiev Educational District in 1912, in 1937 the figure for all of the Ukraine had risen to

[66] *Ibid.*, Mar. 29, 1933. [67] *Visti*, May 1, 1933. [68] *Ibid.*, Aug. 23, 1933.
[69] *Ibid.*, Jan. 16, 1934 (speech of Zatonski); Aug. 22, 1934, Jan. 5, 1935.
[70] *Ibid.*, Dec. 4, 1933. [71] *Ibid.*, Oct. 23, 1934.

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one hundred seventeen of every thousand people.[72] The middle schools had expanded greatly by 1937; the fifth to tenth grades embraced 1,927,100 pupils in 1937 as compared with 347,900 pupils in 1928, an increase of 554 percent in ten years.[73]

While the school system was expanding quantitatively, the number of children studying in Ukrainian schools was also increasing. During the school year 1935–36, the year that marked the end of the campaign to check over-Ukrainization, 83.0 percent of the pupils in the general schools were studying in the Ukrainian language. This percentage coincides roughly with the proportion of Ukrainians in the total population. It also represents a higher percentage of pupils in Ukrainian schools than attended such schools in 1927, a fact which resulted from the expansion of middle schools in the rural areas and from the decline in the number of children attending schools in some of the other languages. During the school year 1935–36, 12.7 percent of all the pupils in the general schools studied in Russian, 1.4 percent in Jewish, 1.3 percent in German, 0.5 percent in Moldavian and 0.5 percent in Polish schools.[74] In absolute numbers, there had been an increase between 1927 and 1935–36 in the pupils studying in the Russian, German, Moldavian, Tartar, Bulgarian and Greek languages; there had been a decline in the number of pupils studying in the Jewish, Polish, Swedish and Assyrian languages; and schools had been established for Uzbeks, Belorussians, Kirghiz, Kazaks, Turkomens and Latvians.[75]

With regard to the technical and higher educational institutions, the author has no figures on the number of students in the Ukrainized

[72] The figure for the number of pupils in 1937 is taken from *Socizlističeskoe Stroitelstvo Sojuza S.S.S.R., 1933–1938* gg. (Moscow-Leningrad, 1939), p. 163.

[73] *Ibid.*, p. 163.

[74] *Socialistična Ukraina. Statistični Zbirnik* (Kiev, 1937), p. 222.

[75] *Ibid.*, p. 222. *Statistika Ukraini. Narodnja Osvita na Ukraini . . .*, pp. 20–26. A comparison of absolute figures for 1927 and 1935–36 must take into account that the statistics for 1927 gave the total number of pupils in mixed schools but not the number studying in various languages used in these schools. The number of pupils studying in the Russian, German, Moldavian, Tartar, Bulgarian and Czech languages in 1935–36 was greater than the number studying in their own schools in 1927 plus the total number in mixed schools using these languages for some classes. The conclusion that there was a decline in the total number of pupils studying in the Jewish, Polish, Assyrian and Swedish languages is arrived at by considering roughly the number of pupils in mixed schools studying in these languages. For example, in 1927 there were 68,836 pupils in Jewish schools; in 1935–36 there were 69,211 pupils studying in the Jewish language; hence, there were 375 more pupils *studying in Jewish* in 1935–36 than had been *attending Jewish schools* in 1927. But in 1927 there were 11,603 pupils in mixed schools using Jewish and either Russian or Ukrainian; in all probability there were more than 375 pupils in these schools who were being taught in Jewish; and by 1935–36 the surplus above 375 had been lost to Jewish classes, indicating a decline in the total number studying in Jewish.

184 Ukraine, to the small farmers in the Polish Ukraine, helpless and oppressed by the Poles, to the Soviet Ukrainians working in factories or on collective farms, or even to the exiles! They all [212] speak the same language, albeit in different dialects, they write the same Cyrillic script, regard the good fortune of one among them as a common possession, while the misfortune that strikes one is felt by all.

101 The thousand souls of Velykyi Lypnyk belong to the westernmost tribe of Ukrainians, the Lemki. [197] They apeak a Slovakian-Ukrainian border dialect. Ukrainian scholars maintain that the Ukrainian settlements formerly reached almost to Cracow, but that the Lemki were pushed back into the mountains by the Poles in the North and the Slovaks in the South. Until the collapse of Poland a bitter nationality fight went on for this small spearhead, especially on the part of Poland, and in the process the Lemki, as the weaker ones, were obliged to yield step by step. The Magyars, no less than the Poles, oppressed the Ukrainian neighboring tribes of Boyki and Huzul and even more than the Slovaks oppressed the Lemki. The Magyar clergy added close to 160,000 Ukrainian souls to their ethnic group. In the census the word "Magyar" stands under the heading of "nationality", and "Greek Orthodox" under the heading of "religion". They are the denationalized Ukrainians who have, for the present, still remained true to their faith. All this began when, at the /11/ end of the last century, the Magyar clergy introduced Magyar hymns, and when in 1912 the Bishop of Haydudorog invented and decreed a Hungarian liturgy in place of the Old Slavic one. (1)

1. The Ukraine and the Church Union, page 33.

1 [The carpatho-, Polish-, Soviet-, and East Slovakian Ukrainians — Analyst]

728 The progress in construction and rehabilitation which has taken place 178 since the incorporation of this region into the Ukraine was revealed at a meeting of the Soviet of Nationalities on October 16, 1946, when the representative of the Transcarpathian Ukraine summed up the achievements in 1946. Nearly 300 enterprises had been restored, and nine machine and tractor stations had been set up to assist the peasants in working ● [212 the fields. Much had been done in 1946 to abolish illiteracy; there 871 J were opened over 100 schools, including 75 elementary, seven technical, 27 secondary, four music schools for children, and one school for surgeons' assistants and midwives.

433 At the end of December it was stated that 35 new factories had started functioning in the Transcarpathian Region in 1946[1]. Moreover, as compared with 1945 when there was not a single coal mine, 8 mines were working in 1946. There had also been definite progress in building up consumer goods industries. A clothing and a shoe factory had begun working in Vinogradov, and a knitted goods mill in Mukachevo. Some 200 light industries have been opened in various parts of the region.

Population of the Ukraine

162 The Ukraine is inhabited largely by Ukrainians, and also by Russians, Jews, and Poles. Most of the population is literate, and in 1939 there were many technical and vocational schools, as well as scientific research institutes and about 40,000 libraries.

At the census of January 17, 1939 the Ukrainian S.S.R. had 30,960,221 inhabitants; an increase of 6.6 per cent. as compared with December 1926. The greatest increase had occurred in the towns, largely as a result of the migration of country people to new industries. Thus from 1926 to 1939 the urban population more than doubled (5,373,553 to 11,195,620) while the number of rural inhabitants decreased by 16½ per cent. (23,669,381 to 19,764,601).

000 The same was true for the entire Soviet Union. From 147,027,915 in December 1926, its total population increased by 15.9 per cent. to 170,467,186 in January 1939, the urban population having grown from 26.3 million to 55.9 millions; and the rural population having fallen from 120.7 million to 114.5 million.

162 The principal cities of the Ukraine with their population on [361] January 17, 1939, are Kiev, the capital (population, 846,293), Kharkov, capital of the Ukraine before 1934 (833,432), the part of Odessa on the Black Sea (604,223), Dniepropetrovsk on the Dnieper River (500,662), Stalino, industrial centre of the Donets Basin (462,395), and Nikolayev (167,108).

In January 1939 the urban population of the Ukraine was 36.2 per

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1 Soviet Monitor, London, December 29, 1946.

7

THE BRIDGE BETWEEN WEST AND EAST

101 The political boundary between Slovakia and Carpathian Ruthenia is not a clear-cut dividing line between two different worlds. There are a number of Ruthenian peasants in the eastern parts of Slovakia who form a gradual transition between the two neighbours. True, the Slovaks and the Ruthenians are two different Slav races. The Slovaks are closely related to the Moravians and Czechs in the West; the Ruthenians belong to the Russian family—mainly to its Ukrainian branch—although the thousand years of isolation from their kinsmen have had a specific effect on the character of the Ruthenian population on the southern slopes of the Carpathians. But there is a gradual link between the Slovaks and the Ruthenians, and Carpathian Ruthenia may aptly be described as a bridge between the Western and Eastern Slavs.

131 175 Geographically, too, the two neighbouring countries are similar. A chain of wooded mountains separates them from the kindred Slav populations to the North and North-East; while to the South both countries have stretches of fertile plain which run down unobstructed into the vast Danubian basin. That is the reason why both countries fell victim to Hungarian expansion early in their history and remained under Hungarian rule as second-rate provinces for a thousand years. Until the end of 1918, neither Slovakia nor Carpathian Ruthenia were on the map.

177 212 Both these countries suffered from the long alien domination which hampered their development. Slovakia was the more fortunate of the two because, in spite of her political separation from the independent lands of the Czech Crown, cultural and religious contacts with them had been maintained for centuries. But the Ruthenians received less support of this kind from their kindred beyond the Carpathians. As a result, Ruthenia was still more at the mercy of her Hungarian overlords and remained in a state of greater backwardness than her neighbour in the West. This is well illustrated by the degree of illiteracy in Ruthenia under the Hungarian regime which was, indeed, appalling; according to the last Hungarian census about three quarters of the Ruthenian population could not read or write.

177 181 Only people of considerable racial individuality could have resisted systematic denationalisation as the Ruthenians did. They may be a simple people; but their mode of living, their outlook and their character have an unmistakable stamp of their own.

They are a mountain people who cling to the place where they

744 164 146 Europe; and many people used to die every year from tuberculosis and other chest complaints. Severe epidemics—typhoid and dysentry—used to ravage the country every year; inadequate regulation of rivers and stagnant waters gave rise to malaria; undernourishment of large sections of the population was responsible for sporadic pellagra. Venereal diseases were a curse owing to lack of medical attention and of appropriate legislation.

744 185 This enormous task was tackled with commendable vigour by the authorities of the Republic. In a country which used to have very few doctors, a proper medical service was soon organised; up-to-date hospitals and children's homes were built; Red Cross stations and other hygiene and welfare institutions, set up in many parts of Ruthenia, strove to prevent and combat disease. This systematic effort resulted in a substantial reduction of mortality, while the draining of marshlands and the regulation of streams and ponds considerably checked epidemics.

185 871 Realising that ignorance is the root of many social evils, the State regarded the raising of the standard of education in Ruthenia as one of its foremost tasks. The achievements in this field were perhaps the most striking. A country, which in 1918 had not more than eighteen elementary schools where children were only partly taught in Ruthenian, possessed 520 Ruthenian schools two years later; and after fifteen years of independence this small country in the Carpathians could boast 1,079 schools of various kinds—elementary, upper, secondary, technical and special schools. The magnitude of this achievement becomes evident when it is borne in mind that it was necessary to educate the requisite number of Ruthenian teachers from among the rising generation.

871 212 185 517 Thanks to these efforts illiteracy among the younger people has become rare. Those Ruthenians who according to the last census of 1930 were still unable to read and write were largely middle-aged or old people. But even among them illiteracy has been considerably reduced because evening schools for adults were opened wherever possible. The people of Ruthenia proved to be keen pupils. Within a few years the neglected country had a promising intelligentsia—administrative workers, teachers, journalists, writers, doctors, engineers, composers, artists and scientists. In the thirties more than eighty periodicals, among them ten dailies, appeared in Ruthenia, and the production of books grew from year to year. The innate aptitude for arts and crafts was given a chance of development when a special art school was established in Užhorod, and musical talent, too, received much encouragement. As many as 7.7 per cent of all musical compositions and songs broadcast by Czechoslovak radio stations were the work of Ruthenian musicians.

000 Economic development was essential to a country where bread used